A SMALL TREATISE,

Wherein is

Briefly declared some of those things which I have heard, and seen, and learn't of the FATHER.

With a Testimony against such as do or shall invent forms of Doctrine or Worship, and by outward force compel people thereto.

Here is also the calling and work of that Ministery which is owned by the People of God called QUAKERS *in short spoken of.*

And a true Character given of their temper of spirit, manner of Life and Worship; wherein is briefly hinted, what God hath done and will do for them.

Written, for the satisfaction of such as desire to know them, and the things that are most surely believed amongst them; and for a Testimony against such as have erred, or shall erre from the spirit and life wherein God doth seek people to worship him.

By John Whitehead.

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AFter God, in the riches of his goodneſſe and patience, dayes whithout number, had born the *injuſtice, oppreſſion, pride, perſecution, deceit, hypocriſie*, and other *grievous abominations* wrought by the *Rulers* and People of *England*; he ſuffered the ſword to go thorough it, by which much blood was ſhed; and with a great ſhaking he overturned foundations, and at his rebuke they were out of courſe, and mans buildings laid waſte, that people could finde no ſhelter; for the mountains were removed out of their place, and the little Hills lift up themſelves, but were not fixed; the green trees alſo became dry and withered, ſo that many were aſhamed of the Okes they had deſired, and wandred from mountain to hill, and walked amongſt the groves of mans planting, ſeeking a reſting place, but could neither find paſture for their ſouls, nor water anſwerable to their thirſt, nor the ſhadow of the Rock wherein to reſt ſafe, and be ſatisfied. Then did God remember the deſolate eſtate of his people, and pitied the wandrings of his flock, who were become a prey to the devourer, and often taken in his ſnares becauſe none ſought after them; for the former *Biſhops, Overſeers* and *Teachers* left them, partly becauſe their *great revenues* and *wine* was taken away; and partly becauſe they were diſcountenanced by great men; and the many *Paſtors* which arole in their ſtead became *brutiſh*, and ſought not the Lord, neither regarded his flock, to bring again that which was driven

away, nor binde up that which was bruiſed, nor ſtrengthen that which was diſeaſed; but like briars and thorns they tore the wool from off them, and like grievous wolves they devoured them; and inſtead of carrying the Lambs in their arms, and gently leading thoſe that were travelling with young, they ſought how with force and cruelty they might rule over them: for which the Lord was againſt them, and brought night upon them that their viſion ceaſed, and in the dark he left them until the day of recompence.

After theſe things in the year 1648. God, who had compaſſion on his people, did cauſe a Branch to ſpring forth of the root of *David* which was filled with virtue, for the Covenant of life and peace was in him, and he ſpread and ſhot forth many branches which did partake of the fatneſſe of the root, and the weary came to reſt under his branches; in him alſo was the word of reconciliation, which turned the hearts of the fathers to the children, and the diſobedient to the wiſdom of the Juſt.

And in the year 1652. I being a branch of this tree, the life of its root cauſed me to bloſſome and bring forth fruit, for the ſpirit of the Lord came upon me, and by it I was anointed for the work of the Miniſtry, and ſent to divers places to preach *repentance*, and teſtifie that the kingdome of God was at hand: and the power of the Higheſt was with me, leading me forth and bringing me in, and delivering me from the workings of Satan, who as the myſterie of godlineſſe opened, did ſubtilly lie in wait to deceive: but the anointing which I had received taught me to know his devices, and ſtrengthened me to ſtand ſtill in the

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hour of temptation; & waiting upon God in the ſpirit of truth, I have received counſel, & obtained help of him out of every temptation unto this day; & through the Spirit I grew in unity and favour with God, and his ſecrets were with me; for the Spirit as a key opened his treaſure and ſhewed me that which was from the beginning, and gave me to know and feel ſomething which was before the world was, and alſo to diſcern the ſtate of man before the fall when his ſoul was living in, and nouriſhed with the breath of life which proceeded from God; and in the fall how the Lamb was ſlain, and how death came to have dominion over Gods image by the tranſgreſſion of one, which, hearkening to the woman tempted by the Serpent, received his ſeed, and departed from the life of God which did enlighten him, to feed on that which by it was forbidden him; whereby into the root of evil he did degenerate, and from that brought forth fruit unto death, which paſſed over him, and covered him with darkneſſe; ſo the wrath laid hold on him as its child. I alſo beheld how the bowels of the God of mercy yerned towards the languiſhing man, upon whom death and darkneſſe had paſſed and wrath was come, and how God drew near to him in the light of life, and did ſow the ſeed of promiſe, and hid his kingdom within, and gave the word for a light to men, that the degenerate might become regenerate, and the dead made alive. I alſo ſaw in the word of promiſe power to bruiſe the Serpents head, deſtroy his works, and ſave the ſoul from death, whereof he had power. I alſo ſaw that in the word was life, and that he hath power to quicken every one that cometh to him.

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And I also beheld, that as *judgement* came upon all men to *condemnation*; so the *gift of God* was tendred to all for the *justification* of life, & thereby man put into a capacity of receiving it: & here I understood the good will of God towards men, & saw that as all were concluded under sin; even so he shewed mercy to all in that the free gift of God, which is eternal life, came upon all: and I saw that by the eternal life every man was lighted which comes into the world, and warned to shun the evil wayes of death, which by corruption of nature he was inclined to: and here I felt how God loved man first, and called him back again which was departed from him, wherby all are put into a capacity to return, though few have regarded so as to return and live. So I beheld how God was the author of eternal salvation, and how mans salvation was wholly of God through Christ the life and light; and that mans destruction was and is wholly of himself, because he believeth not in the light which God hath sent into the world; but loveth darkness, death, and to follow him that hath the power of it, which is the Devil, rather than to follow the light that lighteth the Gentiles; which Light mine eye hath seen to be the salvation which God hath prepared for all people to the ends of the earth, and the ground and means of man's believing and returning to God; and that no man could come to the Father but through the Light, that being the onely begotten Son of the Father, and the first born of every creature before the world was, in which Light the Father dwells and delights, and by him he declares himself to man. I also beheld how the Light abideth for ever, and is the *beginning* and *end* of

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all things; also the *foundation* that is laid in *Sion*, and *chief corner-stone* of the building; and how he was and is the Rock of ages which followed the fathers in the Wildernesse (and all the shadows under the Law pointed to) the foundation of many generations, which the Prophets said should be raised up, and whereupon the Apostles built the Church.

I also saw how in his humiliation he was in fashion as a man, compassed by the Virgins womb, brought forth and touched with a feeling of our infirmities, yet without spot of sin, perfect in holinesse, having the Spirit without measure, and the fulnesse of the Godhead in him: yet was he *a man of sorrows*, rejected *of men*, judged a *blasphemer*, and not worthy *to live*, by the *Chief Priests* and *Pharisees* that had the Scriptures; and *Pilat* that had natural learning, *Hebrew*, *Greek* & *Latine*, delivered him to be crucified, and, after he had witnessed a good confession before him, he tasted death for every man, of the pains of which it was impossible for him to be held, therefore he rose by the power of God, and in divers manners appeared to his disciples, after which he that descended did ascend far above all heavens into the glory of the Father, with which he is glorified as he was before the world began, having that name (which is before every name) that he had in the beginning, which is the *word of God*, the eternal life, that was with the Father, which doth enlighten men, that through him, who is the way, truth and life, man may be reconciled and have accesse unto God, who onely hath immortality, dwelling in the Light to which no mortal eye can approach, and without which no man hath seen or shall see God. There-

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fore, O man, whose soul is immortal, wait to have it's eye opened in the Light, that thou mayest see God, and walk with him in the garden, as in the beginning, before the fall and seperation was, or ever the evil eye was open in thee, or thine immortal eye overshadowed by death,

Moreover, the inspiration of the Almighty gave me understanding, and thereby is mine eye open to see the things I write; with which I have also beheld how all immortal creatures, as well Angels as Men, are the off-spring of an eternal root, created in and brought forth by the eternal Almightinesse for his glory, and man in his image, therefore in the beginning was their will and inward desire free, and not compellable to or from any thing, till they voluntarily left their habitation in the light, lusting to have power in the darknesse also, by which lust or self-motion they entered into the darknesse, are thereby captivated, and have lost their freedome, and changed their glory into shame, and the truth into a lye, which they speak and believe instead of the truth; being erred from the light, they are out of the divine way and harmony, shut up in darknesse and anguish, where onely they have their power and the root of their life, who are degenerate from the pure principle of Light, from which all that be gone out do live in the fall, errour and enmity against it, and naturally do seek to draw all that they can penetrate or enter, from the Light, into the same condemnation. And in this state or ground I have beheld how all men have corrupted their way, and are together become unprofitable, which be gone from the Light: and

also that those called Christians, be Apostate which are not onely erred from, but in enmity against the Life and Light, which the Apostles shewed and turned the Gentiles (which became true Christians) unto; though they profels and build men up in an outward knowledge of their words, I know and have seen them all to be foolish builders, such as darken counsel by words without knowledg, that do reject the life that lighteth every man that cometh into the world, as natural and insufficient for a Foundation: and also that their building is *Babel*, which shall fall with violence and great noise; for it stands but upon that which is moveable, changeable, and shall melt like wax in the fervent heat of the day.

But when the Sun of righteousnesse was risen upon me, and by the power of the Father revealed in me, by which I saw Gods love to mankind and the way of his redemption; and also beheld many other things which are not to be uttered, then bowels of pity yerned in me to the children of men who are gone out of the way, perishing for want of the true knowledge of the onely Lord & Saviour Jesus Christ, whose Life inlightens the world; and the Lord God, who shewed these things unto me with many others, whom he anointed by the pouring forth of his his Spirit for the same work, caused us to run to and fro among the Professors of the Christians words, to shew them their error from the Spirit and life, and how their worships stood in their own wills, and that their works were dead works, found out by invention, and not led into by the Spirit of Life, and therefore not accepted of the living and only true God, whose presence hath accompanied us in

our travels, and his Power and Spirit wrought mightily with us, to seek a people to worship him in Spirit, and bring again that which was lost.

And by the Spirit of the Lord have we not been so much directed to shew unto people that which was written by the former Prophets, Evangelists and Apostles for a foundation of faith (that being generally outwardly known and believed where we have travelled) but rather to shew unto people the eternal life (whereof they writ, which we have seen, felt and handled as they did) that doth enlighten all men, to vvhich vve have principally laboured to turn people, that they might be quickned, and led from Satans power to God, and receive remission of sins through the precious blood of Christ, by vvhich they that believe, and vvalk in the Light, are cleansed from all sin, and justified in the sight of God: and that Christ, who is the eternal Life and Light, is the foundation vve have born vvitness, and gathered people in his name, vvhich is the Word that lives and abides for ever, that being thereby quickned and prepared as lively stones, they may be built a spiritual House or Church for God to dwel and vvalk in; and have approved our selves as the Ministers of Christ in much *patience*, in *afflictions*, in *necessities*, in *distresses*, in *stripes*, in *imprisonments*, in *tumults*, in *labours*, in *watchings*, in *fastings*, in *pureness*, in *kindness*, in *the holy Ghost*, in *knowledge*, in *long-suffering* and *love unfeigned*, have we laboured to preserve, and present those that have believed our report, and gathered together in the light pure and spotless unto God; and he hath given witnesse to us in the consciences of people, by pouring forth of

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his Spirit, and giving increase of life, strength, with many other spiritual blessings, as, to eat of the hidden *Manna*, and sit together in heavenly places in the Light: I say this hath he done, and given to those which in his power we have gathered out of the worlds temples, worships and nature, to know the Eternal their Father, and worship him in spirit and truth, and not to move or act but as the spirit of truth moves and leads them, in which God doth accept them and receive them as his children, whom he chasteneth in his tender mercy, and tries in the furnace of affliction, hiding their life in himself, that through great tribulation and persecution he may cause the Spirit of grace and glory to rest upon them, in which they shall grow unto an holy Temple, and be a glorious Church, in which he will make his abode for ever.

Nevertheless it is signified unto me by the Spirit, that some which have obtained part of this Ministry, and such as for corrupt ends shal transform themselves as Ministers of righteousness and children of Light, may and shall erre from the Spirit and life whereinto the Ministers of righteousness are transformed by the Lord, that they which are approved, being tried by false spirits, covered with the form of true doctrine, may be manifest that they do know the Shepherds voice, and love to follow him and not a stranger: for I do certainly know, that such as depart from the light and are strangers to the Life, will get and treasure up the words, and thereby through worldly wisdom lie in wait to deceive, and draw from the innocency of the Gospel (which is the power of God, a crosse to the motions of the flesh, and a chain to the uncleane

spirit) into fleshly liberty and admiration of their persons, because of outward knowledge, parts and gifts, in which they will seek to exalt above the true seed of the woman, though thereby they cannot reach the things that are eternal; and such serve not the Lord Jesus Christ, but themselves: the Light having shined in their understanding, and the glance thereof leaving some impression of heavenly things in their imaginations, they may form likenesses of those things, but not knowing the heavenly nature and vertue, they will be prejudiced and envy such as cannot have unity with that which they bring forth, nor bow to their likeness: and from that ground bitterness and persecution grows. Therefore let this be a witness now and in ages to come, against such as murmur at, hate and persecute those that cannot in conscience or otherwise joyn to their form of doctrine and worship, though they should make it as like our doctrine and practise as possibly they can invent; nay, though it should be the very same in outward appearance, and in every circumstance proveable by the Scriptures, and the words which we have left upon record, yet if men take upon them to preach such doctrine, and imitate such practices by vertue of any *outward Ordination*, or *Approbation* of people, which have itching ears, without a true leading of the Spirit of God; or pretending the anointing and leading thereof, shall do it for a name, honour or lucre sake; and shall perswade, advise or give consent that outward Authority, or the civil Magistrate shall compel men into a conformity thereunto, or else in person, or estate, or otherwise shall outwardly punish such as refuse to conform, though

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upon never ſo falſe grounds; or ſhall compel any man from that way of worſhip which in his own mind he is perſwaded is right, or ſhall defend his own way of worſhip by carnal weapons; behold I [who am a child of the Virgin that is eſpouſed to the Lamb, brought forth in the return of her captivity, and have the mind of Chriſt herein] do teſtifie in his Name and by his Spirit, that ſuch are adulterate children, not begotten of God, nor born of his royal Seed, nor owned by *Jeruſalem* which is free, and is the mother of us all; though they be outwardly decked never ſo like her children, yet they differ in nature, ſpirit and minde from the true children of *Sion*, as much, as *light* doth from *darkneſs*, *bitter* from *ſweet*, *hatred* from *love*, *pitty* from *cruelty*, or *life* from *death*; having but at moſt the form, and wanting the power of godlineſs; which power doth ever accompany thoſe that God calls into his work, for the converſion, preſervation, and edification of all them that believe; and to him alone it belongs to revenge every contempt and diſobedience againſt his glorious Goſpel, as alſo to fit, ſend forth, vindicate, preſerve, and provide for the Miniſters of it: Therefore let men pray to the Lord of the harveſt to ſend forth Labourers into his harveſt, and let none run but ſuch as know the Lord God in the Spirit doth call and ſend them; and let all people take heed, leſt they heap to themſelves *Teachers*, after their own luſts to ſatisfie itching ears; and beware of deſpiſing *Gods Meſſengers*, which are ſent contrary to the will of man; or of harming his Prophets which propheſie right things, leſt it be to their own wounding and ruine.

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And that the temper of ſpirit, manner of life and worſhip that the people called *Quakers* are of, live in and practiſe, may appear, I having had a certaine knowledge thereof from the day that God ſhewed himſelf unto them, for a teſtimony againſt falſe Chriſtians, and ſuch as ſhall hereafter live ungodly, I write this Declaration.

Firſt, generally they are a people that have been of a *ſorrowful ſpirit* and acquainted *with grief*, having had a *true ſenſe* of their *loſt eſtate* and *ſeparation* from *God* becauſe *of ſin*; they have *mourned* after *him*, and *waited* for *a deliverer*; they have alſo been *in heavineſs* becauſe of the *abominations* of the *times*; and paſſing through the *fiery indignation* of God, becauſe of their own *tranſgreſſions*, *trembling* hath taken hold of their *fleſh*, and made all their bones to *ſhake*; in the *furnace* of *affliction*, where *judgment* and mercy meets, they are melted into *tenderneſs*, and bowels of *pity* are opened in them toward all creatures, but eſpecially *mankind*, whoſe *depraved eſtate* they *lament*, and againſt the *evil* that hath corrupted him they are *zealous*, in *teſtifying* againſt it plain; and in *reproving* for it, ſometimes *ſharp*, yet with *inward mercy*, in which they are moved *earneſtly to pray*, that men may be ſet *free* from the *bondage* of *corruption*, and *reſtored* to their *primitive purity*: in ſpirit they are *fervent*, in mind *ſtayed* and *fixed*; in their purpoſe to cleave unto the Lord, *reſolute*; in *ſufferings* for his names ſake, *joyful* and *patient*; in *tryals*, *conſtant*; in *viſitations* of the *Fathers love* and openings of his life, they *fear*, and their hearts *bow* before him; in diſcourſe *they are ſolid*, in geſture *grave*; in ſpeaking in the Name of the Lord,

Lord, *reverent*; and knowing that it is the [illegible] God that men believe, they cannot *envy*, but do rather *pitty* those that do *not believe* and *obey* the Truth, though before them *Christ Jesus* hath been evidently set forth; and being assured that it is not in man that walketh, to direct his steps, they have *compassion* on them that are out of the *way*, and in *love* do labour both with *long-suffering* and *doctrine*, to *instruct men* into it, though they oppose themselves; and being sensible that none can be purged from their sinne and sanctified, but by the blood of *Jesus* through the spirit, they cannot seek the *destruction* of *sinners* though they be *obstinate*, but rather that they may have *time* and *space* to repent, and be turned to the Lord; and being leavened throughout with *love* and *mercy*, it is against their very *nature* to *revenge* themselves, or use *carnal weapons* to *kill*, *hurt* or *destroy* mankind; and seeing that the powers that be ordained of God, and permitted to have their time of tryal by him, that rules in the Kingdoms of men, and with his own hand turns the proud doers (who regard not the work of their day, neither prize his patience) into confusion, making them their own executioners, working all things for his own glory and the good of those that fear him; I say, though he raise up and set over them the *basest of men*, they do not *murmur*, but either *actively* or *passively* submit to their authority for conscience sake; and having received a *Kingdom* that cannot *be shaken*, and looking for a *Crown* that is *incorruptible*, they are not *ambitious*, neither strive for the kingdomes of this world, nor do covet *dignities* which fade away, but in the *station* where God sets them are *content*, waiting

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ing that his righteousness may be revealed to reign in men, till the knowledge and glory of God overspread the whole earth; and his Kingdome come over all.

Secondly, touching *their manner of life*, though it be well known to many, and needs not my recommendation; yet, for a testimony against wickedness in ages to come, let it stand upon record, That, as God is most *just*, *merciful*, *righteous* and *equal* in all his wales, so, they whom he hath created anew, naturally desire to be like him, bearing the image of the heavenly; they make *Justice right Reason* and *Equity*, with the royal Law which they have received in spirit, and is engraven on the table of their hearts, which saith, *Whatever ye would that men should do unto you, do ye even so to them*, the rule of their walking toward all men; so that their *dealings* are *just*, their *behaviour good*, and their *conversation honest*, their *life blameless*, their *yea yea*, and their *nay nay* in all things, but they cannot *swear at all in any case whatsoever*, but by a *perpetual covenant* are bound to *speak truth* to their *neighbour*, and keep their word though to their hurt: Covetousness they *deny* as *Idolatry*; *Cruelty*, *Oppression* and *Uncleanness* they abandon as destructive to the innocent life; but having received *forgiveness* of their *trespasses*, they are ready to *forgive them that trespass against them*; & do with their hearts *love their enemies*, and are ready *to spend and be spent for the good of their souls*. And being sensible that the earth is the Lords, and the fulness thereof, and that they are but Stewards of the portion he hath given them (though by heir-ship all is theirs) yet do they not use things *super-*

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to their *neighbours*, but in apparel are *modest*, in meats and drinks *temperate*, that they may have wherewith to give a *portion* to the *afflicted*, feed the *hungry* and cover the *naked* with a *garment*; according to that Religion *pure* which brings to *visit* the *fatherless* and *widdows* in their *affliction*, that keeps *unspotted* of the *world*, and *bridles* the *tongue*; lest with that they should offend, they set a *watch* before the *door* of their *lips*, that no *evil communication* should proceed out of their mouths; *unwholsome* words they are not free to use, nor to men will they give *flattering titles*, because the fear of God is in them; neither can they *bow* to the *spirit* of *pride* in men, nor stand *uncovered* before them as they do when they approach unto God in prayer, because his honour ought not to be given to another; the *customs* of the world which are foolish and vain, wherein there is no true service to God nor man, they *cannot countenance*, nor *uphold* their *supposed worships* by a *conformity* thereto: neither dare they *pay Tythes* to that *Priesthood* or *Ministry*, which having hearts exercised with covetous practices, unduly claim them of *Christians*, knowing that *Christ is come* in the flesh, and hath *changed* the *Priesthood* that took *Tythes*; and of necessity the Law that gave them also; since which, the forcing them from people is an unchristian oppression that they cannot in any wise uphold. In a word, every *appearance of evil* they seek to shun, and from *all iniquity* to depart, though for so doing they are made a *prey*, a *scorn*, a *reproach*, and the *objects* of mens *fury*; by whom they have suffered, some *death*, some *long imprisonments* and *grievous tortures*; others *heavy*

ings, whippings, stockings, buffettings, stonings, with the *spoyling of their goods*, to the outward ruine of *themselves*, and distress of many of their *families*; and notwithstanding that dearness of affection that is in *Husband* to *Wife*, *Parents* to *Children*, and *Children* to *Parents*, yet are they willing *to give up all*, that they may follow the *leadings* of the life of *Christ Jesus* their *Lord*, who hath watched over them to deliver them out of *temptations*, & preserve them through all their sufferings unto this day; and all these things they do in the integrity and simplicity of their hearts towards God, not thinking thereby to merit Life, or engage his love and favour by what they can do, but being beloved of the Father, and having received life freely, by it they are bound faithfully to serve him; believing that in the *Resurrection*, both *just* and *unjust* shall give *an account* to him, who hath searched & known them, and writ their waies in a book, which shall be opened in the day of righteous recompence, when both the righteous and the wicked shall be rewarded according to the deeds done in the body, whether they be *good* or *evil*.

Thirdly, touching *their worship*, therein they are not bound up to any form, esteeming onely that worship pure, which is in spirit and truth; and above all things judging it their duty, to wait in spirit to be taught what God requires of them; and therby he doth move and require them to meet together in his name and fear, sometimes upon a *mountain*, sometimes in a *field*, *barn*, *house* or *upper chamber* belonging to a Believer, or else at some certain place which they hire for that purpose, as they see most expedient: and when they

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are gathered together in the name of the Lord Jesus Christ, they find it their ſtrength there *to be ſtill*, and *watch* in their meaſure of his light and life, leſt their minds ſhould rove abroad, and they be tempted to act ſomething in their own wills, or to ſpeak their own words which they are ſenſible profits not; therefore they reſt in *a ſilent dependance upon God*, to heare the words which proceed out of his mouth, by which their ſouls live; and in this dependance and waiting upon God, they have received many heavenly gifts, as the *diſcerning of ſpirits*, *propheſie*, the *word of life*, of *wiſdom* and *knowledg*, and alſo the power of the world to come hath mightily wrought in them, and manifeſted the treaſures of that world unto them; alſo *viſions* and *revelations* they have had given them, and the anointing of the Spirit abundantly poured forth upon them, which abideth in them, and teacheth them all things pertaining to life and godlineſſe, and divers things not expedient to be uttered; and of what things are expedient to be uttered, and what not, the Spirit is the ſole judge, and the movings of its life their rule; ſo that every one which *propheſieth*, *miniſtreth*, *exhorteth*, or *admoniſheth*, doth it of the ability which God hath given, and by the moving of his ſpirit; and if any thing be revealed to one that ſits by, the firſt doth hold his peace, that all may ſpeake one by one only what God giveth them, and moveth them to ſpeak by the ſpirit, that of it all may learn and be comforted: but if any do run out, beyond their meaſure of the ſpirit, to ſpeak of themſelves, or to uſe their tongues to ſpeak in the name of the Lord, what they have gathered out of the Scriptures of the holy men of God into the com-

pretenſion, when God hath not ſpoken to them, nor bidden them ſpeak, then the ſheep of Chriſt denie[s] their voice, as not being ſeaſoned with life and vertue, and the witneſs of God riſeth in them againſt it, to judg and ſtop it by the power of God; and thoſe that are ſpiritual, with the ſpirit of meekneſſe labour to reſtore ſuch as are overcome with evil, conſidering that they alſo may be tempted; and though he hear not at firſt, they ſuffer with long patience, admoniſhing again and again, if peradventure God may give him repentance unto life; for as children of their heavenly Father they are merciful, and do not only ſuffer to come, but alſo call and invite to their aſſemblies the blinde, lame and maimed, that the rain may fall on the juſt and on the unjuſt; ſo that it may be noted, that what is ſpoken of the people of God called *Quakers* in general, will not hold true concerning every particular that cometh amongſt them; for they diſcern ſome to be falſe and treacherous hearted, & look upon them to be without the unity of the body, whereinto they are baptiſed by the eternal ſpirit, which are come into the fellowſhip of the myſtery, and are made partakers of eternal life; and ſuch as are deceitful and not truly of them, cannot at all feed with them on the fatneſs of the root of life, nor long endure amongſt them, becauſe the preſence and power of God is with them, which hath often cauſed the wicked to fall down flat, and tormented the unclean ſpirits, and cauſed the earthly part to tremble very exceedingly, in which power every ſoul which loves righteouſneſs rejoyceth, & are refreſhed becauſe of the appearance of their Saviour, and preſence of the Bridegroom which their fervent deſire is unto.

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And as they are thus exercised in waiting upon God, his power doth prepare them for the marriage Supper of the Lamb, and the spirit of prayer and supplication cometh upon them, and maketh intercession for them, sometimes with sighs and groans that are unutterable, and sometimes with sensible words, which the spirit gives them to utter with understanding for the comfort and edification of others, but not at any time of themselves, for that by the flock is judged an unsavory dead thing which God hath no respect unto; and the law of the Spirit and movings of his life is herein their rule; and the fervent prayers of the faithful which proceed from the Spirit of life avail much, for it pierceth through the clouds, and entreth into the ears of the God of heaven, who answers by unstopping the deaf ear, opening the blind eye, causing the lame to leap as an Hart, the sick to recover strength, the dead to live, and the tongue of the dumb to sing forth his praise; so that their sighs have often been turned into the voice of the turtle, their lamentations into the sound of praises, and their Prayers into the hallelujahs of glory to the Highest, who openeth his treasure unto them, and causeth the waters of *Shilo* to spring in the midst of their tents, that every plant in his vineyard may be refreshed: he also in the congregation of his Saints spreadeth a table for his children, and giveth them all to eat of that one bread which came down from heaven, whereof the Christians did partake before the Apostacy, and doth make them all to drink into one spirit the most precious blood or life of Jesus Christ, which doth purely purge them, and abundantly satisfie their souls: and by that

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one Spirit, whereinto they drink of the life and vertue, they are united into one body; and as every member doth receive thereof, they are firmly knit together and filled with pure love one to another, by which I know they are Disciples of Christ, and the Church of the living God, which is the pillar and ground of truth.

I do further see, how the Lord is leading the Church out of the Wilderness, and raising it from under the Gentiles feet, which have long trodden upon the holy City, and with blood and persecution have built an unholy one in her stead, which God will lay waste and make desolate; because he takes pleasure in the stones of *Sion*, and favours the dust thereof, which hath been trampled upon, and by none sought after for many generations; and the Lord saw it, and hath heard her mourning which hath sitten solitary as a widow of youth, and he beheld that there was none upon the earth a help meet for her, which could heal her breaches, gather her stones, and build them upon her own foundation, because it was hid from their eye: then did his bowels yern towards her, and he could no longer refrain himself, but in his power did arise, and his arm hath brought salvation unto her, and by his bright appearing through the clouds, his righteousness is revealed for an everlasting foundation. And the inspiration of the Almighty hath given unto many skill to seek out and polish the stones of *Sion* from their rubbish; for the set time to favour her is come, and the Lord will gather her dust together, and his Seed out of all Countries to the pasture and fould of one Shepherd: he will also give unto her which hath sitten solitary as in widow-hood increase of children, and the

fruit

fruit of her womb shall not be blasted, neither shall she any more be called desolate and forsaken. Therefore be wise, O Kings, and hearken ye Rulers of the earth, take not counsel together against the workings of God and be not altogether heedless of the operation of his hands; neither seek to hinder the rebuilding of *Sion*, as those which have gone before you did, whom God therefore broke in pieces: for if you speak proudly against the Lord, it shall not stand; and if ye take counsel together against his husbandry and building, it shall come to naught.

Therefore fear not O children of *Sion*, though in the return of your captivity from *Sodom* and *Egypt*, you feel many obstacles, and are in your selves weak as worms which the Plowers turn their clods upon: for the Lord your God is with you, and ye shall yet be holpen with a little help. Therefore be patient in your tribulations, and stedfast in your walking with God; and because ye believe make not haste: for the work is the Lords. And he hath raised up for thee, O daughter of *Sion*, a sure foundation; therefore wait to feel the life preparing thy stones, and cementing them together, and in due time the top-stone shall be laid with grace, that thou mayest be an everlasting habitation for the highest; whose light and glory shall shine in the midst of thee, and cause the sonnes of thine afflicters to come bending to thee, unto whom thy gates shall be open. Then shall the skirt of him that is a Jew inward be precious, and many shall lay hold of it and say, let us be called by thy name to take away our reproach. Then shall the earth yeeld her increase, and God, even our God who is

Light

[illegible], will refresh the inhabitants thereof with mercy, and visit the Nations with his blessing, that their desire, with the restitution of all things, may be accomplished, and God over all exalted with righteousness to rule the whole earth.

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[illegible]isbury *the* 3.
month 1661.

THE END.

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